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EDITORIAL REMARKS

We Are Aware

Since this journal was initiated several have written to suggest that we should be careful not to substitute anthropological applications in such matters as missions and Biblical interpretation for dependence on God and the power of His Spirit. This point should be well taken, and as far as I am concerned it is. The danger is a real and ever-present one, which we should keep before us constantly.

The purpose of this statement is to assure all that we are aware of this danger. Anthropological application is utterly wrong unless conducted under the leadership of God's Holy Spirit. I do believe, however, that God is leading us to work out the practical implications of anthropology for Christianity and that He will honor our efforts to do so to the extent that we do not take it out of His hands. We all know that the Holy Spirit does work through human agency and that it is not out of order to employ certain concepts and techniques in Christian work. I do find myself unable to accept the view of some that linguistic and anthropological applications amount to a denial of the power of God. If this were true we should also find it better to avoid the use of such valuable tools as air transportation, medicine and radio.

The reader may rest assured that we are on the alert against this danger. You, of course, can help through prayer and additional reminders. Both are in order.

How Valuable is Anthropological Orientation?

Among other things this magazine is devoted to the demonstration of the value of anthropological approaches in modern missions. To this end we have sought the reaction of one missionary to the attempt of Mr. and Mrs. William Reyburn to provide the missionaries to the Toba of Argentina with "...an anthropological orientation to their problems..." It is published in this issue under Brief Communications. Be sure to read it.

BRIEF NOTES ON THE MISSION ACTIVITY AT CUCHIBAMBA, ECUADOR, A SIERRA QUECHUA COMMUNITY

William and Marie Reyburn

III

(Concluded from Vol. 2, No. 4)

II. MISSION ENDEAVORS IN THE LIGHT OF THE AREAL ETHNOGRAPHY

This section will attempt to state some ways in which the mission may direct its activities to fit in with the cultural pattern of life in Cuchibamba. It must be stated that these are merely suggestions and no claim for their success is made. The principle underlying these suggestions is that any solution in this field will be by trial and error. There are too many independent variables to assume that we are working here with a controlled experiment. In fact, it is because of the unpredictability of the variables that we must try many solutions from many points of view. The difficulty of these suggestions is further increased by the fact that there is considerable difference of opinion concerning the ultimate purpose of this mission, a fact which no doubt stems from different backgrounds and present specialties. We must preface the rest of this section then with the statement that our own ideas concerning the ultimate purpose of missions must serve as a frame of reference for many opinions expressed. The summary of suggestions follows the outline of the preceding sections.

A. Language

The Christian message must be intelligible to affect the lives of men. The method of presenting it in understandable form is only half the battle; it must also be adaptable to the environment where it is lived and taught. Hence we would suggest that much time is needed in a concentrated effort to devise ways in which to make the gospel understood and adaptable to Quechua culture. The first and most immediate path that is open is the

language. We have tested intelligibility of "Biblical Spanish" and found that comprehension is so low that merely reading the gospels is practically a waste of time and energy. This testing was done on....., a school product, and on....., a non-schooled individual. The results were basically the same. The same check was used on....., and..... revealed an even lower scale of comprehension. There are two solutions to this type of problem in this area. Portions of the Scriptures to be used in Bible study should be translated and mimeographed in "peon" Spanish. This means that a systematic study of Cuchibamba Spanish using informants should be made, then learned. Adults should not expect to learn this dialect while basing all their book learning on "standard" Spanish. Only children and adults living in constant contact with the people will absorb it. The misconceptions of culturally prejudiced language teachers must be discounted as worthless and without basis in fact for their statements. The job is to reach Cuchibamba in its own patterns of expression and thought. In addition to the systematic learning of peon Spanish and its use for Scripture translation there is the alternative of learning Quechua. This is the more desirable of the two since one of the key recommendations here is the reaching of adults and older people. For this purpose Quechua is indispensable. A Quechua informant should be hired, and regular classes with..... directing the analysis and grammar materials should be conducted. As much that follows is based on working with women's groups, the women of the mission would find Quechua to be absolutely necessary in their work. Sufficient Quechua conversations could be written down and memorized in a short time to open up a whole new world to each worker of the mission. We would hasten to add that it will probably be difficult to achieve fluency in Quechua or peon Spanish living this far from the moment by moment activities of the people. We found that if our whole day was spent walking and visiting in Cuchibamba we were too tired for much serious study and concentration at night. The Quechua Testament will be a boon to Bible study but local believers should be encouraged to go

ahead with translations of songs and Scripture. Quechua should replace Spanish eventually in Church services. These are not the romantic ideas of a linguist, but a means of operating in terms of local thought patterns. The effect of this will be felt as a strong awakening blow to those who maintain the missionaries are talking about devils. When the mission can invite such critics to come and hear for themselves in Quechua I believe much will be done to silence such criticism. Furthermore, the learning of Quechua will do more to break down the hostile attitude of the old people than any other single factor. Until this is done the suspicion and talk will continue on a grand scale, as at present. Aside from the peon Spanish and Quechua there is a suggestion which all gringos can take to heart concerning this language question. English should be avoided like the plague where nationals or Indians are gathered with gringos. It is a severe handicap to try to cooperate with people who make most of their asides and remarks in a foreign tongue. In sum, I would say that learning Quechua will do more to sell the mission to the community than any other one activity. The reason for this lies not only in using a mode of expression which belongs to the people, but that the social and familial structure will be affected by it; i.e. when the elderly persons understand in their own language what the mission is trying to do the comprehension will be radiated by authority down through the families and kin units. However, these old folks must hear this from the lips of the missionaries themselves and then see its applicability to community life.

B. Social Organization

The second major point in these suggestions concerns what appears to be a very difficult task, the reaching of adults instead of children with the gospel. Our "democratic" philosophy and industrialized outlook on life has made of us North Americans the world's most independent bunch of characters ever known in history. This individuality is a foreign concept to Cuchibamba where

one fits into a well defined niche in a complex set of family, kin and socio-religious relationships. A Quechua person doesn't exist as a lone entity such as a North American 4000 miles from home and with his food and salary guaranteed him by his financial backers. When a Quechua is converted and thrown from the comfortable security produced by hundreds of reciprocal relationships the mission incurs a moral obligation to replace those ties, which are familial, economic, social and religious. Failure to do so may lead to degeneration rather than to regeneration. Each individual in the Cuchibamba family has his or her intrinsic worth counted in terms of his enhancing the status of the family or kin group, not in enriching himself. Quechua individuals, especially females, are not free to go out in the world and secure prestige, position, wealth and friends through education, etc. They are bound to the land and to the community, have their children in it and are buried here. Now, if conversion means being cut off from all this, one is forced to ask if there is not a moral issue at stake. The writer feels this problem exists because the mission has taken the easier road--working on the children in school and Sunday school. While it's true that we should not forbid the children coming to Christ, by encouraging them to do so we incur a responsibility that is not being met. As has been pointed out, age stratification is the key to social structure and authority here. Children are counted for little in terms of authority and responsibility. Marriage makes a man or woman into an adult and responsible person. The conversion of individuals will mean separation from the only type of life known. Baptism won't make individualists in Cuchibamba. Hence, the new life with its supreme loyalty to Christ instead of the socio-economic loyalties to the old kin group must be fortified and given solidarity among the believers. Rather than try to develop a quasi-solidarity which will mean strong economic obligations on the mission we would suggest that the mission turn its guns on the key points in the social order. Then, having won a father and mother, a family can stand as a unit. Two or three families can

form a new type of brothers-in-Christ kin group. This is largely the secret to the stability and growth of the and the falling back of..... . We would even go so far as to delay, if possible, the public testimonies of single person until we had done all possible to bring to Christ a relative of authority of that one who desires to accept Christ. This one may be a parent, a padrino de bautismo, compadre, comadre, or a grandparent, paternal uncle, etc. Next, in connection with developing a witness in the key points of the kinship structure, we would suggest the concentration on ex-fiesta priostes, men of prestige and respect in the community. There are men here, such as....., who give a fiesta once each year. The conversion of such a man could conceivably turn a drunken fiesta into a Bible conference in a few years. In short, a study of kinship and social units suggests the advisability of adapting the gospel witness to the direction of flow of life in the community with the object in mind of winning units to Christ who would have a solidarity in Christ as family and kin groups, not as individuals estranged from the grass roots of their existence. The reciprocal relationships obtaining between padrino and ahijado, young husband and wife and padrino de matrimonio, as well as the other non-fiesta relationships are strong and binding. The spread of the gospel could easily be taken on as an additional and all important obligation in these relationships. If adults are won to the gospel the Christian training of young people can begin in the home. As it is now young people are put through the various phases of their cultural training and expected to maintain faithfulness to the gospel and loyalty to parents and community. This is a difficult experience for any tender and formative mind.

C. Evangelization

With the two foregoing suggestions (utilization of language and social system as keys to promoting the gospel) as a background I would like to merely list a series of suggestions without elaborating them. Perhaps these will serve to supplement ideas which have already

been considered by the mission. These suggestions will be considered under the four departments of the mission.

1. The setting up of worship groups in Cuchibamba, allowing..... to invite to his house all people who have expressed an interest in the gospel. These relatives and friends will come to his house whereas they will not come up to the church.

2. The full time employment of P... by the church to: a. visit and encourage meetings in his house, b. extend the witness to the areas north of Candeloria and east to Nayon with the purpose of a worker and missionary eventually having an itinerary of native indigenous believer groups; c. accompany the nurse on two-man medical clinics where he knows there is sickness and where he can be accepted into the home; d. receive regular Bible training and impart this in his own house congregations; e. act as linguistic informant for the learning of Quechua.

I am personally convinced that P... is the key figure at the present time to the first real push in the Quechua world. There is no reason that I can think of why a man with his zeal should not be given every opportunity to do what 50 years of missions have failed to do. He should make it clear to the community that his support is made possible by the hermanos of the church and not by the foreigners.

3. The more extensive utilization of the fiesta to invite interested people. This is not indiscriminate fiesta giving but rather an attempt to give fiestas on key fiesta days with the purpose of explaining to invited guests who have shown real interest in the gospel what the gospel is and its power to transform lives.

4. The development of a real solid body constituting a subculture of believers in the church which would set up its own financial cooperative to help believer members in financial difficulties. This might be underwritten by the mission until more members are included.

5. More than Sunday morning meetings are necessary in this kind of cooperative culture. If possible, two or three meetings a week should be held in Cuchibamba.

6. A consideration of the change of meeting time on

Sunday morning to 6 or 7 a.m. Cuchibambans are such early risers that most of them feel sleepy by 10 a.m. They would be much more alert at an early hour.

7. The celebration of birthdays by believers in the form of a fiesta to which other believers and interested relatives and friends would be invited for the purpose of substituting birth dates for saints days.

8. The training of believer musicians to put Christian Quechua words to native music. I would not insist they learn the foreign tunes unless they prefer to do so. Hence, the utilization of these instruments in the worship services. Also, a dedication service of musical instruments so they would no longer feel constrained to play in secular fiestas.

9. The introduction of "infant dedication" with the continuance of the god-parent complex. A bolstering of this relationship as to the responsibility of bringing the gospel to the dedicated child and other obligations befitting the dignity of the office of padrino and madrina. This would then be the initial tie between child and adult which already is completely familiar. The same should be true for padrino de matrimonio. A matrimony in the evangelical church with a chichaless Christian fiesta could follow very closely the native wedding fiesta rites. Baptism can take the place of "confirmation" and a clearly printed certificate should be given and the name made visible to all present so the idea that baptized believers' names are given to the devil in blood writing can be dispelled. Each of these events should be accompanied by a Christian fiesta of some nature. However, the idea of the accompanying fiesta is primarily for the relatives and interested friends who would attend and should be wisely handled so as not to give the fiesta undue importance.

10. A careful study of the amalgamation of aboriginal and Catholic concepts to begin building on familiar ground.

11. The preparation and adornment of the cemetery with a special "introduction-open-house" meeting so the community can see that they would not be "buried like a dog" there.

12. The mission with singleness of purpose must somehow be able to explain its great "wealth" (the mission is the second largest land holder in the area) and the simplicity of the Christ who owned no place to lay his head. The Christian Colony suggested below may be a way out in this unfortunate land situation.

13. Many poor women are against the idea of their husbands spending on fiestas and are looking for a way out. These should be encouraged to join with the church brethren as a force against the debt-incurring prestige system.

14. Some men and women are sufficiently strong against drink that a temperance union might be set up. Out of this might be developed believers who could see the advantages of the abundant life in Christ.

15. Leadership training classes for visitation and personal witness.

16. Some cooperative effort with a city mission to reach the Cuchibamba men working in Quito. It would be a big lift to the families at home here if the fathers and brothers become well acquainted with missions and their work in the city.

The foregoing are a few of the activities suggested for the evangelical work. It is the writer's opinion that the mission needs a department or sub-department giving its time to the socio-economic aspects of the community. Such a department could serve as coordinator for the others and act in an advisory capacity for programs being considered by the other branches of the mission. An individual with anthropological training is needed.

D. Agriculture and Economy

1. Since women are the main agriculturists here it seems advisable to attempt the organizations of women's training classes in agriculture. This, it seems, would have to be organized by a local Quechua visiting homes and presenting the purposes of the program. Such a training program done in the field in a demonstration method might include among others:

- a. Efficient use of fertilizer.
- b. Sowing of plants which will benefit each other and the soil.
- c. Methods of reclamation and soil conservation.
- d. Improvement of wool production. This is a vital concern since wool has so many practical uses.
- e. Poultry culture.
- f. Goat culture.
- g. Bee keeping and curing of honey.
- h. Improvement of maize.
- i. Peanut growing.
- j. Preparation of compost pits.
- k. Instruction as to the basis for meteorological and other natural phenomena. This would assume a study of these concepts as held by the people. Superstitions in nature are numerous.

2. If water is piped into the area vegetable growing will be a potential boon to the community. However, since maize culture has been the practice since time immemorial it is doubtful that the community will of itself switch to garden produce. Such a switch would alter basically the economic base of the community since much food would have to be purchased to replace the staple maize diet. Vegetable growing and marketing will require the careful planning of the agriculturist in order to teach the people a manner of producing which is totally unfamiliar to them. Piped water would not supply sufficient water for irrigation, hence, if market gardening is attempted it will require the cooperative effort and full realization of the minga system to carry water for the plants. Manner of watering plants, times for watering, pruning, weeding, hand cultivation, shading, etc. are phases of this work which will require special instruction. The increased income from garden produce might eventually turn the tide of emmigration and bring many males home permanently.

3. Local industries. Spinning and weaving of fajas are the only serious local industries. It would seem advisable to raise the low living standard in the area by systematic teaching of new industries. It may be possible to hire people to come in and conduct a series

of classes in the crafts listed below.

- a. Cabuya fiber products. supports itself entirely from cabuya fiber products. New uses of cabuya fiber should be investigated, e.g. weaving, dyeing, refining to thread.)
- b. Basketry (materials available near)
- c. Lacquer work.
- d. Cloth weaving.
- e. Ceramics.

4. Establishment of a cooperative. Since many people are at the breaking point with the fiesta system, it may be possible to establish a cooperative payment practice which would help to relieve heavy costs on one or two individuals; that is, all those interested in a marriage or funeral co-op could sign up to pay a given amount whenever a member of the co-op marries or dies. This money received from the co-op by the dead man's family would serve to cover funeral expenses. The idea would be to instill in the mind that the sum received from the co-op is sufficient to have a "dignified" funeral and will be the same as all other members of the co-op will receive at death. An evangelical cooperative society might be set up as the membership of the church increases. A piece of mission land might be set aside for this co-op and all proceeds from their work would go into the Evangelical Co-op fund. These funds would then be used by the body of believers for such purposes as:

- a. Financial help to a suffering member family.
- b. Schooling for a future pastor.
- c. Payment for an Evangelical Co-op fiesta which is designed to invite interested relatives and friends to hear the gospel and learn of the work of the co-op.
- d. Support of a local Quechua worker.
- e. Funeral expenses for a dying member.

I believe the co-op idea has great possibilities, since it is a way in which the believers can collectively earn and the community can see that it is not just a mission handout to converts. While the ordinary community type co-op would probably function best within kinship units, the believer co-op would be an excellent

opportunity for non-believers to witness the family-like cooperation of those who are brothers in Christ.

4. Trading post. Many have mentioned to me the urgent need for a store in Cuchibamba, where food staples, lard, raspadura, flour, candles, kerosine, matches, etc. could be purchased. It has also been suggested that clothing, cloth, and bread be sold. For the latter an earthen oven could be set up in conjunction with the store. The store should contain a supply of medicines sold in individual prescription quantities. This project would serve the community best if operated by a Quechua believer who could:

- a. Talk with the buyers concerning the gospel.
- b. Cooperate with the nurse in the medical work. This individual would have a daily contact with a large number of people and a chance to learn of sicknesses, problems, etc. He could then direct the nurse and evangelist to the homes needing attention.
- c. Buy and sell the artifacts made in the community.
- d. Act as secretary-treasurer for cooperatives.

This store might be a cooperative effort, but this is not likely at the present time. The store might be set up by the mission on a lend-lease basis and turned over to a believer who is to pay on the lease or to be turned over to the evangelical cooperative mentioned above. If possible, the sale of wood and water would be included, e.g., the building of a cement cistern which could be filled by hauling bi-weekly or according to the demand. The sale of low priced water (assuming the piped water is still pretty much a pipe dream) would bring countless people under the store operator's influence. It is believed by.... and..... that the store idea would be the best opening to the hearts of the community of anything discussed to date.

6. The evangelical colony. This suggestion concerns the setting aside of the piece of land in lower Redin as a colony open for colonization by believers. It would serve as a point where the mission could put in practice the various phases of its agricultural and economic program. An ideal village or sub-community could be formed

with the idea of each colonizer buying his lot in yearly payments. He would be required to perform certain improvements, build a certain type house, provide for sanitation, etc. This section then could be used as a display piece to show the community what the mission has in mind in terms of physical improvements in the area. The Christian or evangelical colony would provide a solid front to the area where Christian activities could be carried out without fear of reprisal or intimidation. Although the area is comparatively small it could be a prosperous area if wisely directed and as more land is needed it might be able to expand itself to include more believing families. This colonization would be slow perhaps and could be begun by leasing the land to newly married couples who could live on the land and work it together. A person would be expected to contract for his land and anyone not abiding by the contract could be removed from the colony. There are many problems in such an endeavor but there is some evidence to warrant the utilization of the mission's land in this way. Especially advisable is this plan if the agricultural program is unable to demonstrate its value to the community in some other manner.

E. Medicine

1. The women's agricultural group should also be instructed by demonstration in medicine and sanitation. Instruction and demonstration should include at least the following:

- a. Value of boiling water and washing eating equipment.
- b. Classes for midwives to compete with nonsanitary parteras. (instruction concerning the function and composition of placenta).
- c. Food demonstrations stressing means of getting more nutrition from local foods.
- d. Baby care.
- e. The teaching of simple first aid to small groups who might be equipped with first aid kits. These people would be given a diploma and be on call by

the community. In case of complex cases these first-aiders could call in the nurse. Many people would go to such a one whereas they will stay away from the foreigners.

- f. Demonstration of the building of simple latrines, such as 1-2-3 trenches and more permanent type latrines.
- g. A study of local curative methods should provide a basis for instruction in modern medical treatments.

2. The store could serve as a Cuchibamba clinic where people could be treated in regular calls.

3. Visitation for clinical purposes (or for any other purpose) should be done in the company of a Quechua speaking companion.

F. Education (Schooling)

We do not feel that we know enough concerning the aims of the schooling program here to say much about it. The national curriculum which is required for a recognized school is designed almost entirely for urban life. Schooling to be acceptable to the older folks of Cuchibamba will have to prove that it teaches young people to do the necessary work better than the older folk's non-schooling did for them. This is a bit far fetched since the curriculum is little concerned with the basic life of Cuchibamba. In the light of the present social and economic aspects of life in this area, training for boys and girls should be quite different. While at home a girl is being prepared to be a wife and mother engaged in familial and agricultural pursuits. In school she is being prepared to meet the problems of an urban culture. Since most of the boys will eventually seek employment in the city, their schooling will be a great asset to them, and we may expect the present longuitos to move into the clerical and petty official white classes. Illiteracy and lack of schooling thus far has restricted Indians for the most part from reaching into these social and economic classes. It will be interesting to see if the present day school boys will be satisfied to live

as their fathers and older brothers (separated from their Cuchibamba wives) after they are financially able to support their wives in an urban setting. If they prefer to maintain a house in the city and raise their families there we are at the point of seeing the passage from "Indian to White" without the intermediate step of mestizo. Education then is probably preparing the present day school boys, especially those who go beyond the 5th grade, to leave the Indian community in order to use their education in the environment for which it has been intended, the city. When this education brings forth the fruits of modern living it is unlikely that the simple windowless mud wasi in the dusty country will satisfy. Especially it is unlikely that he will return to this area, since there is very little land available for purchase. If the present school boy continues his education in the city will he return here for his wife? What is to be the future for the Cuchibamba school girl in the light of land fragmentation, city geared education and the changing values of life brought on by several years of contact with "wealthy" foreigners and "educated" nationals. Only time will answer these questions in detail but the answers are quite apparent in the general view. It has been indicated that the school is the nucleus for the evangelical program. In view of the considerations cited above I believe the evangelical program would do well to bear in mind that the schools represent a phase of Cuchibamba life which is characterized by great mobility. Due to this fact I do not conceive of the school as contributing a body of believers, but rather a series of transient groups of children, each group in time moving on to seek the places in urban society for which the school has trained it. This is one of the reasons why one gets the impression that the mission work is unbalanced on the side of education. The fact is that the school and church exist at opposite poles in the Indians' view of the mission. This is also a signal to the mission that the growth of the church must draw from the social structure of the community and base itself on adults as much as possible. There cannot be expected permanent church growth stemming from the

school. This is not to say that the school has not growth contribution to make to the church. It is questionable at the present time if the school and church are viewed from the same purpose or as units of the same whole.

It would seem to us that a prime obligation of the school to the mission program is an intensive literacy campaign. Literacy is probably the most important single requisite of the potential or believing Christian. Without it he has to believe whatever he is told without a chance to seek other opinion in his spare hours. Adult literacy I believe is the greatest of all gateways to reaching the hearts of people with the world of ideas. Evangelical Christianity is a whole universe of strange and perhaps interesting concepts to this people. If they are to be allowed to investigate them to their own satisfaction they must be given the key to the Book. A literacy class should be conducted by a teacher with the patience of Job and a sincere love for the work. An interest must be taken in the smallest progress. This is a great contact, and when the ability to read is achieved the appreciation of the pupil is never to be forgotten.

In sum, it may be fair to suggest an entire reorganization of the educational program. In view of the foregoing it seems that a community school aimed at schooling for life in the community is needed. Such a school would set up its curriculum based on agriculture, crafts and industries, literacy, arithmetic and religious instruction. Such an education would be designed to embrace every aspect of life in the area and to include adults as well as children. One of the purposes of the school would be to relate education to Christianization and absolve the present divorce between the school and church. The effects of such an educational program in the community would be felt by the entire community and remove the threat against solidarity and continued security that the present school constitutes.

Glossary

- ahijado - godson
- alcalde - mayor of community
- apellido - surname
- bajos - low ranking
- brujo - witch doctor
- cantina - bar
- cholo - Andean term for Indian-White mixture
- compadre - reciprocal term used between child's father
and godfather
- cotopaxi - volcanic cone
- cuadra - 66 meters square
- cuye - guinea pig
- faja - woven cloth band
- grandes - high ranking
- guarapo - century plant intoxicant
- hacienda - large farm
- hermano - brother
- hombres de respecto - men of respect
- meza - men's eating arrangement on ground in 2 columns
- minga - reciprocal work party
- Nuestro Señor - Our Lord
- padrino de bautismo (matrimonio) - Godfather of baptism
(marriage)
- partero - midwife
- partidario - share croppers
- pasar fiesta - to incur a fiesta obligation
- pilchi - gourd drinking vessel
- quebrada - ravine
- registro - register
- reverbero - single flame gasoline burner for cooking
- sucre - 6 cents, approximately
- wasi - house

REVIEW

The Christian View of Science and Scripture. Bernard Ramm. Grand Rapids, Mich: William B. Eerdmans Publishing Co., 1954. 368 pp. \$4.00.

Ramm's book attempts an eclectic synthesis of the thinking of evangelical scholars on questions of science and the Scriptures. Wilbur M. Smith's rave review, reprinted on the dust jacket, puzzled me a bit after I read the work. He calls it "epochal" and deals with it in superlatives. Yet there is nothing particularly new in the book. Perhaps we have here an example of one of Kroeber's culture "configurations" coming to synthesis. Perhaps Ramm has caught so well what scholarly fundamentalists have been thinking that his book seems so tremendous a step forward to Dr. Smith.

The book is important, and I do not mean to depreciate its scholarship or its scope. It surveys an impressive range of scholarly literature, and some not-so-scholarly anti-scientific literature, too. It deals with some general issues in its chapters and then turns to the specific problems posed by astronomy, geology, biology and anthropology. This organization leads to considerable repetition of material, but that may not be a fault. All of the chapters contain discussion relative to problems of anthropology - evolution in biology, creation and the flood in geology, and creation in astronomy.

The anthropology chapter rightly recognizes that the crucial problems of science and Scripture lie in this field: "the problems of anthropology are far more pressing to evangelical Christianity than those of geology or astronomy, and even a theologian like Brunner who rejects the plenary inspiration of the Scriptures finds himself sweating over the problems which anthropology presents to Christian theology" (305). Ramm endorses specifically: the unity and antiquity of the human race (he leaves it up to the anthropologist to determine how old man is), the creation of man as the last step in a "progressive creation," lack of any real data

on the location of Eden, Noah's flood as local (not universal), and the origin of the diversity in languages long before Babel. He sums up: "The most uncomfortable problem is the relationship of the antiquity of man, the Fall of man, to the advanced state of culture in Genesis 4." (p. 342)

It seems to me that the greatest general value which will stem from Ramm's book will be to give students who come from the ranks of the "hyperorthodox" (as he calls them) a more balanced, realistic, and proportioned view of the issues implied in the development of a Christian philosophy of science. They will find a scholar, whose loyalty to the evangelical tradition cannot be doubted, discussing (among other things) the validity of the fossil record, an earth four billion years old, an antiquity of 500,000 years for man, the utter unlikelihood, if not impossibility (in terms of the facts, not in terms of God's power) of a universal flood, etc. It seems to me that this is a book to recommend to students whose presuppositions are seriously disturbed, and who feel at a loss to know what to believe, when they come to anthropology from that type of background. The book is addressed to that group and to the parental generation which has refused to take science seriously. It should help Christian "practical anthropologists" in our public relations with a segment of the Church which needs us badly, but which tends to be suspicious of some of our ideas.

The book is also addressed to the scientist - less successfully, perhaps. The scientist should find in it at least the fact that not all of evangelical Christianity is closed to science as an approach to knowledge of the truth, as the stereotype of the "Fundamentalist" would make him think. A book like this will not eliminate either the stereotype or its prototype, but we shall be grateful if it helps.

William A. Smalley

American Bible Society

NOTES AND NEWS

Loomis on Furlough

Robert C. Loomis, missionary in the Marshall Islands, is studying social anthropology at the Kennedy School of Missions while on furlough.

BRIEF COMMUNICATION

Victory Toba Day

....What I give here is in general representative of the thinking of the staff of six missionaries on the field, though in some respects it is personal, and should be understood as such.

This mission to the Toba Indians of the Argentine Chaco was founded in 1943 and guided for the next seven years by an elderly missionary to Argentina who had given some twenty years of his previous life to work among the Spanish speaking population. The method of approach chosen was along traditionally established lines in that particular region. A tract of land was purchased upon which the dwellings of the missionaries were located. Thus, a school, an industrial shop, and a farm were set up, and certain Toba families who had promising young men were invited to settle on this land. The land was apportioned to the various Indian families, and farm tools were provided to enable them to make successful farmers of themselves. In general, their economic life was quite closely supervised by the mission. It was this phase of the mission set-up which was the source of the greatest sorrows which came in to hinder the work and pervert the precious energies of the missionary away from the important Bible teaching which was so sorely needed.

I came into the mission in 1951, a greenhorn, quite unprepared for the job, a factor that should rightly be taken into consideration in what follows. It probably could be said that it was a case of non-conformity with the set-up. However, the mission staff as a whole were becoming more and more agreed that things were not going as they should. But to make things darker, none of us had very clear ideas of what could be done to remedy the situation. Add to this the growing conviction on the part of the staff that our continued ignorance of the

Toba language, hitherto unwritten, was effectively barring us from understanding the people we had come to serve.

This then was the situation as the mission began officially to cast about for linguistic help. Through the kindness of Dr. Eugene A. Nida of the American Bible Society, Dr. and Mrs. William D. Reyburn came for a five months' visit.

The Lord heard our prayers of anguish over the terrible frustrations through which we had gone, and for which we saw no relief. I will always remember the help Bill and Marie gave us as a direct answer to those prayers. Not only did they describe the phonemic system of the language and give us an outline descriptive grammar, but they gave us anthropological orientation.

This orientation has resulted directly in the following changes of approach. We are now committed to an appreciation of Toba culture. Therefore, we no longer will attempt to force the Toba into the Western materialistic mold which seemed to us, unfortunately, to be the most Christian way of life. Furthermore, we are committed to a willingness to work within the framework of piety of the indigenous expression of Christianity, which in this case happens to be Pentecostal. (The mission, by the way, is not of a Pentecostal persuasion). We will no longer expect the Toba Christians to approximate "good North American Mennonites." But we will do our best to give them the Word of God in an understandable form. This means that as rapidly as possible we will give them selected portions of the New Testament in their own language and, through graded lessons, make it possible for all of the people to learn to read. All of our literacy materials will prepare the Toba to read both his own language and Spanish, making it possible for the people to change over to Spanish, the national language, at their own speed.

One of my colleagues refers to that day as "V T Day" (Victory Toba Day) when we as a staff sat down and together outlined the principles to guide our new approach. In God's sight, the Toba believer is just as acceptable as anyone else who has come to Him. What right have I to make the message of life difficult to grasp by dragging in my own culture trappings and giving them divine sanction?

God bless the Tobas and God bless the Reyburns. I now have a burning desire to give my all to the Toba Church in a way that is intelligible to them. Before, I could see nothing but frustration and futility; now, it is limitless possibilities for God. Before, it was a wishing to get away from it all; now, it is a desire to be right there taking part in what God's Spirit is so marvellously doing.

It doesn't bother me one whit for others to learn about the foolish mistakes of which I was a part. Would to God that others not fall into the same pitfall of making the Gospel enigmatic to other peoples. If this report of what happened in my own experience helps someone else, it is well worth the telling.

Albert Buckwalter
Hartford, Connecticut

GET YOUR COPY OF THE TOBA REPORT

We enthusiastically recommend that every reader of Practical Anthropology secure his own copy of William Reyburn's The Toba Indians of the Argentine Chaco. Even though the report on the Reyburns' pioneer study among the Quechua of Ecuador is available in this journal, it should be emphasized that you will be missing a great deal if you fail to get your copy of the Toba report. The latter study is more complete and deals with a number of basic issues not treated in the Quechua report.

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